Flores OF9
Javanese OE5
Bali OF7
Lombok OF12
Gorontalo OG4

[414 cont.]

OOF important festivals and the ancestors.

F 361 Finally, we wish to mention, as examples of the orderly village arrangement in the more easterly areas of the archipelago, the villages of the Ngada (central Flores), which are notable for their regularity. The houses stand in strict alignment around a square; on sloping terrain, the square has several terraces which F [351 are carefully tended. Pigs are kept out by means of a bamboo [231] fence along the front of the houses. Clumps of bamboo are found 343 around the village, while the rice and maize granaries are built outside the villages. Furthermore, in every village there are F [778 one or more copies of the nadoe and the baka, dedicated to, or ●532] the symbol of, respectively, the ancestral father and the ancestral mother of a noi, or family [familie] unit.

The nadoe is a heavy wooden pole, often artistically worked, ending in a fork at the top, with a circular excavation between the prongs, and covered with a cone-shaped alang roof. The baka is a little house, commonly made of finely worked planks and like the ordinary house in form, but usually without the front veranda. The villages here, too, cover only a small area, since practically nothing is planted inside the village.

I 361 The third type of village in the archipelago is completely different and is found, as a rule, in the more highly developed areas where wars are far in the past, and hence the village no longer needs to be a complex of dwellings huddled together as closely as possible and surrounded by walls and barricades. An J outstanding example of this type of village is the Javanese dèsa. 361 Every house is surrounded by a yard, which in many cases is 351 quite large, where all kinds of fruit trees and other crops are planted, so that such a "village cluster," as Veth calls it, [415] rises out of the sawah sea like a kind of island. Even though the G number of inhabitants may be small, such a Javanese dèsa covers L quite a large area.

B 361 636 797 Similar villages are found on Bali and Lombok, in central Sumatra, among the Minahasa (northeastern Celebes), and, more recently, under the influence of the Government and the

624
565 order to set up a new ndaru, and thus increase
554 his fame. However, a common man cannot do this.
769 Buffaloes must be sacrificed on such occasions.
346 Also, buffalo sacrifices are needed for putting
574 a new roof on the ndaru. There is a "younger"
[782] mori ndaru who lives on the other side of the plaza. This has some relation to the elder and younger brother stuff mentioned in the manuscript report on Soa by a priest. Mommersteeg[1] has lent me this report. The mori ndaru house
342 has a wood post in front, on either side be-
624 side the steps. They are rather thin and low
● 532 and are carved in a human form. This is known as the ata deo, or rather these are the ata deo.

342 Also, beside the door of the house and on the
531 porch are two richly carved wooden rectangles measuring about 3x2 feet. This looks like the
[171] Balinese stuff and consists mainly of scrolls so far as I could see.

237 Not only on the houses of the mori ndaru
342 but also on others, we noted many lower jaws of
531 pigs, wild pigs with tusks, deer horns, and buffalo horns. These are partly ranged along a rack under the roof eaves and partly, especially true of the buffalo horns, stuck in beside the wall of the porch. We later found out that the ata deo may be used by others than the mori ndaru, but evidently the carved wood slabs are only for him. I saw some especially elaborate lower jaw carvings on a barn in Brova.

346 In the lower kampong, Lodo, which has a low
231 stone wall between it and Naru, there is the
[624] house of the mori ndaru (thus each suku, voi, has a mori ndaru, and there may be more than one per kampong) and the rest of the things just mentioned. The ndaru there, however, has a worn-out roof, and when I asked why there had been no renewal they said that they would do so, but they would have to get the buffalo first.

[1] [pastor at Soa -- Analyst]

632 Then we went to Soa, which is a kepala mere
361 district, with the kepala mere at Brova. It is
435 a complex of nearby kampongs set in a rich
433 plain. It is warm here, as it is in a valley.
Alfons says that this is the richest part of
Ngada, with plenty of agriculture and lots of
animals. (The lowest price of a horse here is
fl. 100.00 and for a buffalo fl. 80.00. The
[262] lowest price for a dog, which is eaten as a
great delicacy, is fl. 10.00. Prices go much
higher.

We had to go off the road on a path over
361 which no car had gone for many years. We went
224 to the church of Mommersteeg, but he was not in.
The kampong nearby was Masu, but there are lots
of others, making almost a metropolitan area.
All these people are Nageh, outlyers here in
Ngada territory. These are the ones that have
occasional big hunting rites, and they do a lot
[237] of hunting. I note many jaws here, especially
those of tusked wild pigs in addition to the
deer horns. The only time the people here get
515 water on their bodies is when it rains and once
574 a year when all the kampongs in turn have the
great deli feast, at which time men splash water
on the women and vice versa.

346 In the center of these kampongs one sees
769 mostly the real forked and uncapped peo, but
778 some have the ndaru, perhaps taken over from the
●532 Ngada. The peo is set on a stone mound. There
are other stone mounds too. There are no watu
lewa, the long pillars of the Ngada, however.
There are sacred trees here too. The peo are
carved, and it was at Brova that I saw the fine
shell eyes set in a peo.

342 We walked around this kampong and a few
624 others. They had stone enclosures and the
532 houses of the mosi ndaru (but a different name
417 is used here, I think). They also have the
000 carved wooden slabs, and the ata deo too. Every-

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865 young, in regard to the propriety of their behavior.

346 778 As usual, the church at Tjantjar has no windows. There is no rumah pemali here. The tuan tanah house is the cult center. At each feast all gather here, unless it is a smaller, house or panga feast. The gongs and drums are located here, and also the main post (and in each house is a lesser main post) and the pusaka. The last, however, does not consist of very much--clothes, knives, etc., from the ancestors, and heirlooms of the group.

778 614 769 773 ●532 The cult places are: (1) the tjompang with the tree, and (2) the stones. Here it is the Vatu Veol, in the form of a human male with arms akimbo, but "someone" broke off the arms. It is near the high hill where the original kampong was located. It was placed there by an ancestor named Padja (thus like the named stones of Ngada). Padja is invited to the feasts at the stone. If there is a war, ceremonies are held there. Any kampong of the va'u Veol may come there and use it. Thus it is a va'u stone. Most kampongs have such a holy stone. Vatu Runtu is the one in Ruteng kampong, whence came the original ancestors of va'u Runtu. Vatu Pau in kampong Pau is where the original ancestors of va'u Pau came out. This was about fifteen generations ago, he says, and he is a member (this is thus quite recent, and curious, but maybe these family trees get foreshortened; or perhaps the period represents a new immigration of "stone people"? It seems to be about three hundred years ago or perhaps a bit less). Vatu La'o is in the gelarang La'o of dalu Rahong. He doesn't know the story about it.

778 769 776 532 It is notable that outside of Rahong, as far as he knows, there are no stone images. Indeed, the only one I know of is the Vatu Veol. And

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778 note that the removed Vatu Ine Amba was in the
769 gelarang Veol too. However, outside Rahong
776 there are plenty of regular cult stones which
[532] are not images. Where did these images come from? This is peculiar for Flores, and would bear checking profitably.

(3) The house of the tuan tanah, and to a lesser extent the main pillars and individual family naga shelves in each house.

(4) The lodok in the center of the gardens. When it is first placed there, it is made of wood, and only later is it replaced by a stone.

(5) Cemeteries, where the ghosts live. On each grave there are two stones, one at the head and one at the foot.

(6) Places in the woods which are known to be the abodes of spirits. The people go there to make offerings when they think illness has been caused therefrom. Some of these places have stones and others do not. They are known frequently without markers. As I remember, he said that in this area there were no such places, but I had better not mention this, because I am not sure.

(7) Locally, the bamboo grove where the ancestors of va'u Veol emerged from bamboo.

(8) The kampong spring. This is the usual thing, and here they hold ceremonies. Here there are nitu as well as ancestral ghosts (empo).

(9) The tree of Ndung. People may go there if they are afflicted by illness.

(10) The Bangka Veol ("former Veol"), the abandoned higher site, where the naga was not good. No rites are held there, and it is avoided.

(11) Pong Noang, a grove of trees. The name means "place of the dog bark noise." There were trees here once, but they have all been cut down now for gardens (showing the desperate need of

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526 face as well as on their body. In regard to girls who like men who have hit the eye of an opponent, he says that one should merely say that girls admire clever whippers (like athlete lovers in the United States).

The only sports followed are soccer and raga.
524 Card games are new and rare. (I noted that he bought a pack recently.) Also, there is a stone in a hole game. There are many children's games.

[595]
532 Dances here are only local dances. There is no sculpture, but they do have the old images. In regard to these old carvings, they do not know who made them. Note the petrifaction myth
773 regarding Ine Amba. I don't know the story about the Vatu Veol, but I think he has it in his notes.

778 Note: On the map there appears the high little hill near the tjompang. This is called "the place of sunning selves before." Here the people used to sit for sunning themselves, and many still do. However, there are no rites connected with this. It is probably impossible to link this with a sun cult, as in Ambon. It is in the right place for it, as it is a bit off from the old site of the kampong, and on a nearby hill, as in Ambon, where the sun mound is a bit off from the kampong on a hill. Note also that it has the "sun" element in it. And its name was "bangka" ("former") which also applies to the old kampong site, which is called "Bangka Veol."

531 There is quite a bit of wood carving on the houses, especially on the decorations on top. Ordinary, clever men do this. The only real
534 musical instruments are the drum and the gong (and they are amazingly good at them). Bamboo flutes are for individual amusement only; they are not festive instruments. Thus the drum and the gong are the only instruments with any "standing".

[i.e., the assistant --Analyst]